

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ. وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ.

أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

وَعَلَى آلِكَ وَأَصْحَابِكَ يَا حَبِيبَ اللَّهِ

وَعَلَى آلِكَ وَأَصْحَابِكَ يَا نُورَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

All praise is due to Allāh, Lord of all the worlds  
May infinite salutations & blessings be upon the Leader of the Prophets & Messengers  
So after praise & salutations, I seek refuge in Allāh from Satan, the rejected one  
Allah's Name to commence with, the Most Gracious, the Most Merciful

Salutations & blessings be upon you, O Messenger of Allāh  
Salutations & blessings be upon you, O Beloved of Allāh  
Salutations & blessings be upon you, O Prophet of Allāh  
Salutations & blessings be upon you, O Light of Allāh

### Clarification to the misunderstandings regarding the 15th of *Sha'bān*

#### Misunderstanding 1

Allāh descends on the last third of the night to forgive as per the *Hadīth* of *Bukhārī* & *Muslim* (therefore it is not unique to the 15th night of *Sha'bān*).

#### Clarification from textual proof

First & foremost, it is incorrect to believe or even say that Allāh descends; this is somewhat attempting to establish direction or place for Allāh Almighty, both of which He is free from. Yes; the apparent words of the *Hadīth* would lead to such translation, if one was to translate it literally. However, this descent refers to the descent of Allāh's Mercy i.e. He looks at His people with Mercy/directs His Mercy towards His people. Remember it is disbelief (*Kufr Luzūmī*) to attempt to establish a direction or place for Allāh Almighty.<sup>1</sup>

It is stated in *Sharh al-Mawāqif*,

"أَنَّهُ تَعَالَى لَيْسَ فِي جِهَتٍ مِنَ الْجِهَاتِ وَلَا فِي مَكَانٍ مِنَ الْأَمْكَانِ"

Allāh Almighty is totally free from direction & place.

[*Sharh al-Mawāqif*, vol 8, pg 22]

Secondly, it mentions that [the Mercy of]<sup>2</sup> Allāh ﷻ descends on this night.

Then a *Hadīth* is given which shows that (the Mercy of) Allāh ﷻ descends on other nights.

Therefore negating (the Mercy of) Allāh descending on this night?

Yes, it is correct that (the Mercy of) Allāh ﷻ descends on other nights **also**, as per the *Hadīth* stated in *Sahīh al-Bukhārī* & *Sahīh Muslim* (as well as *Muwatta' Imām Mālik* and *Sunan Abī Dāwūd*),

<sup>1</sup> al-Fatāwā al-Khāniyyah, vol 2, pg 470.

<sup>2</sup> The original message mentions Allāh ﷻ descending, which is a totally unbefitting translation; it actually refers to the Mercy of Allāh ﷻ descending, hence added accordingly.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُسْلَمَةَ، عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، وَأَبِي عَبْدِ اللَّهِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ يَقُولُ مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ مَنْ يَسْأَلُنِي فَأُعْطِيَهُ مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ"

It is narrated by Sayyidunā Abū Hurayrah that the Noble Messenger of Allāh ﷺ stated, 'The Mercy of) our Lord, the Sublime, the Superior, comes down every night on the nearest heaven to us when the last third of the night remains, saying, "Is there anyone to invoke Me, so that I may respond to invocation? Is there anyone to ask Me, so that I may grant him his request? Is there anyone seeking My forgiveness, so that I may forgive him?"'

[Sahīh al-Bukhārī, vol 2, pg 53, Hadīth no 1145]<sup>3</sup>

[Sahīh Muslim, vol 1, pg 521, Hadīth no 758]<sup>4</sup>

[Muwatta' Imām Mālik, vol 1, pg 214, Hadīth no 30]

[Sahīh Abī Dāwūd, vol 2, pg 34, Hadīth no 1315]<sup>5</sup>

## Hadīth 1

However, it is also stated in *Hadīth* of a Blessed Companion, regarding (the Mercy of) Allāh ﷻ **also** descending on the night of the 15th of *Sha'bān*.

أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُعَاذِ الْعَادِيُّ بِصِيدَا، وَابْنُ قُتَيْبَةَ وَغَيْرُهُ، قَالُوا: حَدَّثَنَا هِشَامُ بْنُ خَالِدٍ الْأَزْرَقِيُّ، قَالَ: حَدَّثَنَا أَبُو خَلِيدٍ عُنْبَةَ بْنُ حَمَّارٍ، عَنِ الْأَوْزَاعِيِّ، وَابْنِ نَوْبَانَ، عَنْ أَبِيهِ، عَنْ مَكْحُولٍ، عَنْ مَالِكِ بْنِ يَخَازِمٍ، عَنْ مُعَاذِ بْنِ جَبَلٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «يَطْلُعُ اللَّهُ إِلَى خَلْقِهِ فِي لَيْلَةِ النِّصْفِ مِنْ شَعْبَانَ فَيَغْفِرُ لَجَمِيعِ خَلْقِهِ إِلَّا لِلشِّرْكِ أَوْ مُشَاجِرٍ

It is narrated from Sayyidunā Mu'ādh Ibn Jabal, may Allāh Almighty be pleased with him, that the Holy Prophet ﷺ stated that, 'Allāh Almighty directs (His Mercy) towards His entire creation on the night of the 15th of *Sha'bān*, so He (Allāh Almighty) forgives His entire creation, except polytheists and (malicious) bickerers (who attempt to separate the Ummah)<sup>6</sup>.'

[Sahīh Ibn Hibbān, vol 12, pg 481, Hadīth no 5665]

[al-Mu'jam al-Kabīr li al-Tabarānī, vol 22, pg 264, Hadīth no 678]<sup>7</sup>

[al-Mu'jam al-Awsat, vol 7, pg 36, Hadīth no 6776]

[Majma' al-Zawā'id, vol 8, pg 77, Hadīth no 12960]

[Hilyah al-Awliyā', vol 5, pg 191]

This *Hadīth* has been declared as *Sahīh* by the unanimously accepted *Imām Ibn Hibbān* in his *Sahīh* as referenced & researched per the latter *Hadīth* expert of the *Ahl al-Sunnah - Shaykh Shu'ayb al-Arna'ūt*.

<sup>3</sup> This *Hadīth* is mentioned in *Sahīh al-Bukhārī* in 3 different places, but the reference of only one was given - namely the exact one referenced in the original message.

<sup>4</sup> The reference to this blessed *Hadīth* given in the original message did not correspond to the related narration, hence it has been referenced accordingly.

<sup>5</sup> This *Hadīth* is mentioned in *Sunan Abī Dāwūd* in 2 different places.

<sup>6</sup> It is stated in *Musnad Is-hāq*,

قَالَ إِسْحَاقُ: فَسَّرَهُ الْأَوْزَاعِيُّ أَنَّ الْمُشَاجِرَ الْمُبْتَدِعَ الَّذِي يُفَارِقُ أُمَّةً

Sayyidunā Is-hāq states that *Imām al-Awzā'ī* has explained the meaning of bickerers as those innovators who (attempt to) separate the *Ummah*.

[Musnad Ishāq Ibn Rāhwayh, vol 3, pg 981, Hadīth no 1702]

<sup>7</sup> This *Hadīth* is also mentioned in two other places in this same book.

Even the *Hadīth* scholar quoted in the original message - *Albānī* - who is not unanimously accepted, states in his book *Sahīh al-Targhīb wa al-Tarhīb* that this *Hadīth* is *Hasan Sahīh*.

### Note

The discussion regarding the *Jarh & Ta'dīl* (criticism & acceptance) of this *Hadīth* has been mentioned in *Siyar A'lām al-Nubalā'*, as can be seen in *Sahīh Ibn Hibbān* whereby the Imām himself states that the narrators of this *Hadīth* are credible. Though this has not mentioned here in this document due to it becoming more lengthy than needed and lost in discussion, away from the main topic at hand.<sup>8</sup>

### Hadīth 2

It is stated in *Sunan Ibn Mājah* - one of the six famous books of *Hadīth* - that,

حَدَّثَنَا رَاشِدُ بْنُ سَعِيدٍ بْنُ رَاشِدٍ الرَّمْلِيُّ قَالَ: حَدَّثَنَا الْوَلِيدُ، عَنِ ابْنِ لَهْيَعَةَ، عَنِ الضَّحَّاكِ بْنِ أَيِّمَنَ، عَنِ الضَّحَّاكِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَزْرَبٍ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ اللَّهَ لَيَطْلُعُ فِي لَيْلَةِ النِّصْفِ مِنْ شَعْبَانَ فَيَغْفِرُ لِكُلِّ مَخْلُوقٍ إِلَّا لِلْمُشْرِكِ أَوْ الْمُشْرِكَةِ»

حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ قَالَ: حَدَّثَنَا أَبُو الْأَسْوَدِ النَّضْرُ بْنُ عَبْدِ الْجَبَّارِ قَالَ: حَدَّثَنَا ابْنُ لَهْيَعَةَ، عَنِ الزُّبَيْرِ بْنِ سُلَيْمٍ، عَنِ الضَّحَّاكِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، قَالَ: سَمِعْتُ أَبَا مُوسَى عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ

*It is narrated by the respected Abū Mūsā al-Ash'arī, may Allāh Almighty be pleased with him, that the Noble Prophet ﷺ stated that, 'Allāh ﷻ (mercifully) looks on the night of the middle of Sha'ban [i.e. the 15th] and forgives all His creation, apart from the idolater and those of enmity.'*

*There is another chain of narration via the respected Abū Mūsā from the Holy Prophet ﷺ with similar wording.*

[Sunan Ibn Mājah, vol 1, pg 445, Hadīth no 1390]

*Albānī* has regarded this *Hadīth* as *Hasan*.

The *Hadīth* of Sayyidah 'Ā'ishah and the *Hadīth* of Sayyidunā Mu'ādh Ibn Jabal, may Allāh Almighty be content with them, are a *Shāhid* (witness)<sup>9</sup> to this *Hadīth*.

[Misbāh al-Zujājah fī Zawā'id Ibn Mājah]

### Hadīth 3

It is transmitted in *Musnad Ahmad (Ibn Hanbal)* that,

حدثنا حسن حدثنا ابن لهيعة حدثنا حيي بن عبد الله عن أبي عبد الرحمن الحبلي عن عبد الله بن عمرو، أن رسول الله -صلي الله عليه وسلم - قال: "يطلع الله عز وجل إلى خلقه ليلة النصف من شعبان، فيغفر لعباده، إلا لاثنتين: مشاحن، وقاتل نفس"

<sup>8</sup> Also due to the sheer time constraints, however, if requested, it can be included in this document or as a separate work.

<sup>9</sup> A category of *Hadīth*, as mentioned in the science regarding *Usūl al-Hadīth* (The Principles of Prophetic narrations), where one *Hadīth* corroborates another; in essence another version of the same Prophetic tradition, it being corroborating evidence, but just linked to at least one other Companion.

[Muqaddamah fī Usūl al-Hadīth, pg 57]

[Taysīr al-Mustalah al-Hadīth, pg 176]

[Nukhbah al-Fikr, vol 4, pg 722]

It is narrated by Sayyidunā ‘Abdullāh Ibn ‘Amr, may Allāh Almighty be pleased with him, that the Master of mankind ﷺ, stated that, “Allāh Almighty forgives His slaves on the night of the half [i.e. 15th] of Sha’bān except two: The one who has malice and the one who unjustly slays someone.”  
[Musnad Ahmad]

The following are *Shāhids* (corroborating evidences)<sup>10</sup> to this *Hadīth*; The *Hadīth* of:

1. *Umm al-Mu’minīn, Sayyidah ‘Ā’ishah*, may Allāh Almighty be content with her.  
[Sunan al-Tirmidhī]
2. *Sayyidunā Mu’ādh Ibn Jabal*, may Allāh Almighty be pleased with him.  
[Sahīh Ibn Hibbān, Hadīth no 5665]  
[al-Tabarānī, vol 20, pg 108]  
[Shu’ab al-Īmān (Bayhaqī), vol 3, pg 382 & vol 5, pg 272]  
[Musnad Shāmiyīn, vol 1, pg 128 & pg 140 & vol 4, pg 365]  
[Ibn ‘Asākir, vol 38, pg 235 & 54, pg 97]  
[Mawārid al-Zham’ān (Haythamī), vol 1, pg 486]  
[Majma’ al-Zawā’id (Haythamī), vol 8, pg 126]  
[Hilyah al-Awliyā’, vol 5, pg 191]  
[Kitāb al-Nuzūl (Dāra-Qutnī), Hadīth no 64]  
[Fadā’il al-Awqāt (Bayhaqī), Hadīth no 22]  
[Kanz al-‘Ummāl, vol 3, pg 188]  
[al-Targhīb wa al-Tarhīb, vol 3, pg 307; stating that there is no problem in its chain of narration]  
[Tafsīr Durr Manthūr re Sūrah al-Dukhān, 4]  
[al-Sunnah Ibn Abī ‘Āsim (Tahqīq Albānī), Hadīth no 512]  
[Sahīh al-Targhīb wa al-Tarhīb (Albānī), vol 1, pg 248 & vol 3, pg 33 (Hasan Sahīh by Albānī)]
3. *Sayyidunā Abū Mūsā al-Ash’arī*, may Allāh Almighty be pleased with him.  
[Sunan Ibn Mājah]  
[al-Sunnah Ibn Abī ‘Āsim, vol 1, Hadīth no 510 (Tahqīq Albānī)]  
[al-Nuzūl (Dāraqutnī), Hadīth no 76]  
[Shu’ab al-Īmān (Bayhaqī), vol 3, pg 382]  
[Ibn ‘Asākir, vol 18, pg 326]  
[Tuhfah al-Ashrāf, Hadīth no 9006]  
[Tahdhīb al-Kamāl, vol 9, pg 308]  
[Mukāshafah al-Qulūb, pg 314]  
[Mishkāh al-Masābīh, pg 115]  
[al-Jāmi’ al-Saghīr (Suyūṭī), vol 1, pg 384]  
[Jāmi’ al-Ahādīth (Suyūṭī), Hadīth no 7085]  
[Kanz al-‘Ummāl, vol 12, pg 140]  
[al-Silsilah al-Sahīhah al-Mukhtasarah (Albānī), narration no 1144 & 1563]  
[al-Silsilah al-Sahīhah (Albānī), vol 3, pg 136 - Sahīh]
4. *Sayyidunā Abū Bakr al-Siddīq*, Allāh Almighty be pleased with him.  
[Musnad al-Bazzār]  
[Shu’ab al-Īmān]
5. *Sayyidunā Abū Tha’labah al-Khushanī*, Allāh Almighty be pleased with him.  
[Shu’ab al-Īmān (Bayhaqī), vol 1, pg 379]  
[al-Tabarānī, vol 22, pg 224]  
[Kitāb al-‘Arsh (Ibn Abī Shaybah), pg 94]  
[Kitāb al-Nuzūl (Dāra-Qutnī), Hadīth no 65-66]  
[al-Sunnah Ibn Abī ‘Āsim (Tahqīq Albānī), Hadīth no 511]  
[Fadā’il al-Awqāt (Bayhaqī), pg 121]  
[al-Sunan al-Saghīr (Bayhaqī), vol 1, pg 379]  
[Mu’jam al-Sahābah (Ibn Qānī), vol 1, pg 160]  
[Majma’ al-Zawā’id (Haythamī), vol 8, pg 127]

<sup>10</sup> The detail regarding this has just been mentioned; please refer to footnote no 7.

[Jāmi' al-Ahādīth (Suyutī), Hadīth no 2620, 7266]  
 [Jam' al-Jawāmi' (Suyutī), Hadīth no 2631]  
 [Kanz al-'Ummāl, vol 12, pg 141]  
 [al-Targhīb wa al-Tarhīb, vol 3, pg 308]  
 [Ghunya al-Tālibīn, vol 1, pg 348]  
 [al-Ittihāf, vol 10, pg 282]  
 [al-Zawājir (Ibn Hajr Makkī), vol 2, pg 60]  
 [Tafsīr Durr Manthūr, vol 6, pg 26]  
 [al-Silsilah al-Sahīhah, vol 3, pg 135 (Sahīh by Albānī)]  
 [Sahīh al-Targhīb wa al-Tarhīb, vol 3, pg 34 (Sahīh li-Ghayrihī by Albānī)]  
 [Zhilāl al-Hajjah takhrīj al-Sunnah li Ibn Abī 'Āsim, vol 1, pg 264 (Sahīh by Albānī)]

6. Sayyidunā Abū Hurayrah, Allāh Almighty be pleased with him.

[al-Bazzār, Hadīth no 9268]  
 [Amālī Ibn Sam'ūn, Hadīth no 66 & 168]  
 [Tārīkh Bāghdād, vol 14, pg 285]  
 [Majma' al-Zawā'id, vol 8, pg 126]  
 [Kashf al-Astār fī Zawā'id al-Bazzār, vol 2, pg 436]  
 [Rāb' al-Abrār]  
 [Jāmi' al-Ahādīth (Suyutī), Hadīth no 2623]

7. Sayyidunā 'Awf Ibn Mālik, Allāh Almighty be pleased with him.

[Musnad al-Bazzār, Hadīth no 2754]

Although Albānī has said this *Hadīth* is *Da'īf* due to the chain of narration from Sayyidunā Ibn Lah'īah and Hayy Ibn 'Abdullāh, however:

1. A *Da'īf Hadīth* (weak narration) is still accepted in terms of the excellence & virtues of actions.<sup>11</sup>

[Muqaddamah fī Usūl al-Hadīth, pg 83]  
 [Taysīr al-Mustalah al-Hadīth, pg 81]  
 [Durr Mukhtār, vol 1, pg 87]

2. A short while later, Albānī states, after mentioning the *Shāhids* [corroborated evidence] of this *Hadīth*, that even though there is discussion regarding this *Hadīth*, nevertheless having joined all of these corroborating evidences, they establish, declare & regard this *Hadīth* as *Sahīh*, and these corroborated proofs are a cause & reason for strengthening (this) *Hadīth*.

A *Hadīth* from such narrator in the matter of *I'tibār* i.e. *Shawāhid* & *Mutāba'ah* (corroborating proofs) is accepted.

[Tadrīb al-Rāwī]

Sayyidunā 'Abdullāh Ibn 'Umar, may Allāh be pleased with him, also narrates similar.

[Musnad Ahmad, vol 2, pg 176]  
 [al-Majālis al-'Asharah, Hadīth no 2]  
 [Mishkāh al-Masābīh, pg 115]

<sup>11</sup> Even then, due to the fact that other *Hadīths* have also been mentioned which strengthen a *Da'īf Hadīth*.

Siddīq Hasan and Dr Khālīd 'Alawī, referencing Imām Nawawī, also agree & accept this.

As well as due to the fact that there are actual *Hasan* & *Sahīh Hadīths* in their own right which have also been mentioned.

Even the saying of a distinguished person (i.e. a scholar) strengthens a *Da'īf Hadīth*.

[Mirqāh al-Mafātih]

[Majma' al-Zawā'id, vol 8, pg 126]  
 [Ghāyah al-Maqṣad (Haythāmī), vol 2, pg 409]  
 [al-Targhīb wa al-Tarhīb, vol 3, pg 308]  
 [al-Zawājir (Ibn Hajar Makkī), vol 2, pg 59]  
 [Tafsīr Rūh al-Ma'ānī re Sūrah al-Dukhān, 4]

#### Hadīth 4

It has been mentioned by *Imām 'Abd al-Razzāq* in his *Musannaf* that,

قَالَ عَبْدُ الرَّزَّاقِ: وَأَخْبَرَنِي مَنْ، سَمِعَ النَّبِيَّ يُحَدِّثُ عَنْ أَبِيهِ، عَنْ ابْنِ عُمَرَ قَالَ: " خَمْسُ لَيَالٍ لَا تُرَدُّ فِيْهِنَّ الدُّعَاءُ: لَيْلَةُ الْجُمُعَةِ، وَأَوَّلُ لَيْلَةٍ مِنْ رَجَبٍ، وَلَيْلَةُ النِّصْفِ مِنْ شَعْبَانَ، وَلَيْلَتِي الْعِيدَيْنِ "

The respected 'Abdullāh Ibn 'Umar, may Allāh Almighty be pleased with him, narrates that the Noble Messenger ﷺ stated that, 'There are five nights in which supplication is not rejected: the night of Jum'ah (Friday), the first night of Rajab, the night of the middle (i.e. 15th) of Sha'bān and the night of both 'Eids (Fitr & Ad'hā)'.

[Musannaf 'Abd al-Razzāq]

Bayhaqī has also narrated this *Hadīth* via this very chain of narration in *Shu'ab al-Īmān*.

Also narrated by Sayyidunā Abū Umāmah as *Marfū'*<sup>12</sup>.

[Sunan Kubrā (Bayhaqī) - Imām Shaf'ī, vol 3, pg 319]  
 [Firdaws al-Akḥbār, vol 2, pg 311]  
 [Daylamī, vol 2, pg 196]  
 [Ibn 'Asākir, vol 10, pg 408]  
 [Mukhtasar Ibn 'Asākir, vol 1, pg 702]  
 [Tahdhīb Ibn 'Asākir, vol 3, pg 299]  
 [al-Tabsirah (Ibn Jawzī), vol 2, pg 50]  
 [Jāmi' al-Aḥādīth (Suyūṭī), Hadīth no 11979]  
 [al-Jāmi' al-Saghīr, vol 2, pg 821]  
 [Fayd al-Qadīr sharh al-Jāmi' al-Saghīr, vol 3, pg 454]  
 [al-Taysīr sharh al-Jāmi' al-Saghīr, vol 1, pg 1056]

Also narrated by Sayyidunā Ibn 'Umar, may Allāh Almighty be pleased with him.

[Musannaf 'Abd al-Razzāq, vol 4, pg 317]  
 [Shu'ab al-Īmān (Bayhaqī), vol 3, pg 342]  
 [Fadā'il al-Awqāt (Bayhaqī), Hadīth no 149]  
 [Daylamī, Hadīth no 2975]  
 [Tafsīr Rūh al-Bayān re Sūrah al-Dukhān, 4]

#### Hadīth 5

It is narrated in *Shu'ab al-Īmān* that,

وَأَخْبَرَنَا أَبُو الْحُسَيْنِ بْنُ الْفَضْلِ الْقُطَّانُ، بِبَغْدَادَ، أَخْبَرَنَا أَبُو سَهْلٍ بْنُ زِيَادٍ الْقُطَّانُ، حَدَّثَنَا إِسْحَاقُ بْنُ الْحَسَنِ الْحَرَبِيُّ، حَدَّثَنَا عَفَّانُ، حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، عَنْ الْحَجَّاجِ، عَنْ مَكْحُولٍ، عَنْ كَثِيرِ بْنِ مَرْةٍ الْحَضْرَمِيِّ: عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: " فِي لَيْلَةِ النِّصْفِ مِنْ شَعْبَانَ يَغْفِرُ اللَّهُ عَزَّ وَجَلَّ لِلْأَهْلِ الْأَرْضِ إِلَّا الْمُشْرِكَ وَالْمُشَاجِنَ ". " هَذَا مُرْسَلٌ ". وَرَوَى مِنْ وَجْهِ آخَرَ عَنْ مَكْحُولٍ، عَنْ أَبِي ثَعْلَبَةَ الْخُسَيْنِيِّ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَهُوَ أَيْضًا بَيْنَ مَكْحُولٍ، وَأَبِي ثَعْلَبَةَ مُرْسَلٌ جَيِّدٌ كَمَا "

<sup>12</sup> A category of *Hadīth* whose chain of narration starts from the Holy Prophet ﷺ.

Sayyidunā Kathīr Ibn Murrah mentions that the Noble Prophet ﷺ stated that, ‘Allāh Almighty forgives the people of the earth on the night of the middle (15th) of Sha’bān, other than polytheism and those who have malice.’

[Shu’ab al-Īmān, vol 3, pg 381]  
 [Musannaf ‘Abd al-Razzāq, vol 4, pg 316]  
 [Musannaf Ibn Abī Shaybah, vol 7, pg 139]  
 [Musnad al-Bazzār, vol 4, pg 306]  
 [Bughyah al-Hārith, vol 1, pg 116]  
 [Jāmi’ al-Ahādīth (Suyūṭī), Hadīth no 14834]  
 [Ittihāf al-Khiyarah, vol 3, pg 24]  
 [al-Matālib al-‘Āliyah (‘Asqalānī)]  
 [al-Nuzūl (Dāraqutnī), Hadīth no 67 & 69]  
 [Musnad al-Hārith, Hadīth no 338]  
 [Kanz al-‘Ummāl, vol 12, pg 140]  
 [al-Jāmi’ al-Saghīr (Suyūṭī), vol 3, pg 1215]  
 [al-Targhīb wa al-Tarhīb, vol 3, pg 286]  
 [Subūl al-Hudā wa al-Rashād, vol 8, pg 433]  
 [Sahīh al-Targhīb wa al-Tarhīb, vol 3, pg 34 (Albānī: Sahīh li ghayrihī)]  
 [Zhilāl al-Hujjah takhrīj al-Sunnah li Ibn Abī ‘Āsim, vol 1, pg 264]  
 [Sahīh al-Jāmi’, Hadīth no 4268 (Albānī: Sahīh li ghayrihī)]  
 [al-Sahīhah (Albānī), Hadīth no 1144]

This Hadīth is *Mursal*<sup>13</sup>.

### Hadīth 6

It is narrated from Sayyidunā ‘Uthmān Ibn Abī al-‘Ās, may Allāh Almighty be pleased with him, that the Holy Prophet ﷺ stated that, ‘There is a proclamation in the night of the middle of Sha’bān, “as to whether anyone seeking to be forgiven, so I will forgive him, if there is anyone in need, then I will grant & bestow to such person”, thus whosoever asks (for something), Allāh Almighty will forgive him - other than an immodest person and a polytheist.’

[Jam’ al-Jawāmi’<sup>14</sup>, Hadīth no 1736]

### Hadīth 7

Another *Marfū’* narration from Sayyidunā Abū ‘Umāmah regarding the mercy & forgiveness of Allāh descending on this night.

ثَنَا عَلِيُّ بْنُ عَمْرٍو بْنِ سَهْلٍ الْحَرِيرِيُّ، ثَنَا أَحْمَدُ بْنُ عَمِيرٍ، ثَنَا سَعِيدُ بْنُ عُمَانَ التَّنُوخِيُّ الْحَمَصِيُّ، وَعَلِيُّ بْنُ مَعْرُوفٍ الْقَصَارُ، قَالَا: ثَنَا عَبْدُ الْعَزِيزِ بْنُ مُوسَى، عَنْ سَيْفِ بْنِ مُحَمَّدٍ الثَّوْرِيِّ، عَنْ الْأَحْوَصِ بْنِ حَكِيمٍ، عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: [ص: ١٩] «يَهْبِطُ اللَّهُ عَزَّ وَجَلَّ إِلَى سَمَاءِ الدُّنْيَا إِلَى عِبَادِهِ فِي لَيْلَةِ النِّصْفِ مِنْ شَعْبَانَ، فَيَطْلُعُ إِلَيْهِمْ، فَيَغْفِرُ لِكُلِّ مُؤْمِنَةٍ، وَكُلِّ مُسْلِمٍ وَمُسْلِمَةٍ، إِلَّا كَافِرًا أَوْ كَافِرَةً، أَوْ مُشْرِكًا أَوْ مُشْرِكَةً، أَوْ رَجُلًا بَيْنَهُ وَبَيْنَ أَخِيهِ مُشَاحَنَةٌ، وَيَدْعُ أَهْلَ الْحَقِّ لِحَقِّهِمْ»

[al-Majālis al-‘Asharah, Hadīth no 3]

### Hadīth 8

A *Hadīth* narrated from Sayyidunā Abū Hurayrah stating Allāh Almighty opening three hundred doors of Mercy.

<sup>13</sup> This is a category of *Hadīth* whereby the name of the Blessed Companion has been omitted i.e. a *Tābi’ī* mentions that, ‘The Holy Prophet ﷺ stated...’.

[Muqaddamah fī Usūl al-Hadīth, pg 42]  
 [Taysīr al-Mustalah al-Hadīth, pg 87]  
 [Nukhbah al-Fikr, vol 4, pg 722]

<sup>14</sup> Also known as *al-Jāmi’ al-Kabīr*.

[Kashf al-Astār, vol 2, pg 435]  
[Ghunya al-Tālibin, vol 1, pg 348]  
[Nuzhah al-Majālis, vol 1, pg 210]

**Note**

It is a uniqueness & special quality of the night of the 15th of *Sha'bān* in which there is the showering of mercy & forgiveness from the very start of the night, and it remains until the morning, and the sins of countless people are forgiven. Otherwise, the Mercy of *Allāh* descend towards the nearest heaven (sky) to us every night, though only in the last third part of the night. However, forgiveness this many times is not announced every night. (*Hāfiẓ Zayn al-Dīn 'Irāqī* said this.)

[Fayd al-Qadīr, vol 2, pg 317]



## **Clarification from rational proof**

The original statement is a false premise; a logical fallacy.

### **Proof 1**

It mentions that (the Mercy of) *Allāh* ﷻ descend on this night. Then a *Hadīth* is given which shows that (the Mercy of) *Allāh* ﷻ descends on other nights. Therefore negating the Mercy of *Allāh* descending on this night? When was the excellence of others night denied? Nothing is being negated here.

Rather, it is merely being stated that (the Mercy of) *Allāh* Almighty **also** descends on the 15th *Sha'bān*, as proven in the *Hadīth* mentioned above.

Also, if the original statement was correct, that (the Mercy of) *Allāh* Almighty descends on other nights, how would this negate it on the 15th? Just like a day doesn't stop being a day just because of another day. For example, Monday is a day of the week. Tuesday is also a day of the week, isn't it? Does Tuesday stop Monday being a day of the week, or affect it in any way, shape or form?

A Prophet doesn't stop being a Prophet due to the existence of another Prophet. Likewise a Messenger, and similarly a Companion, do not cease to exist due to another existing in their category.<sup>15</sup>

A person can figure out for themselves how incorrect the following examples are based on (the same base as) the original argument:

### **Example 1**

Monday is a day of the week  
Tuesday is (also) a day of the week  
Therefore Monday cannot be a day of the week

### **Example 2**

A rose is a flower  
A daffodil is (also) a flower  
Therefore a rose cannot be a flower

### **Example 3**

Ready salted are crisps  
Salt & vinegar are (also) crisps  
Therefore ready salted cannot be crisps

### **Example 4**

Apple is a fruit  
Pear is (also) a fruit  
Therefore apple cannot be a fruit

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<sup>15</sup> This actually goes against *Qur'ān* & *Hadīth*, whereas it is our actual belief that:

Every Prophet is equal in their being a Prophet  
Every Messenger is equal in their being a Messenger  
Every Companion is equal in their being a Companion  
Etc.

If one was to apply the thinking & reasoning behind the first argument and apply it here, one would - God forbid - be denying some Prophets/Messengers/Companions; we seek refuge in *Allāh* Almighty from such thinking.

**Example 5**

Year 10's are students

Year 11's are (also) students

Therefore Year 10's cannot be students

Etc

**Proof 2**

The *Hadīths* which state the Mercy of *Allāh* descends in the last third of the night, such as the first *Hadīth* referred to in this document, means that a person would have to wait until the latter part of the night; namely until  $\frac{2}{3}$  of the night has passed. Whereas, the narrations regarding the 15th *Sha'bān* are not limited to the latter part; rather, it can apply from the absolute beginning part of the night, thus making worship easy for people, thus this night having a degree over normal nights.

**Note**

Whenever there are two verses, two *Hadīths* or a verse & a *Hadīth* which look as though they are contradicting each other, one cannot say it is the default case that one of them is left out and the other is to be acted upon upon; one will try to reconcile them with each other. Thus, whoever says one necessarily negates the other should bring proof.

## **Misunderstanding 2**

A *Hadīth* of *Sahīh Muslim* states deeds, actions, death & livelihood are recorded when a child is in their mother's womb (therefore how can these things be recorded on the 15th night?)

### **Clarification from textual proof**

#### **Qur'ān**

*Allāh* Almighty states in *Sūrah al-Dukhān*,

{وَالْكِتَابِ الْمُبِينِ (٢) إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ إِنَّا كُنَّا مُنْذِرِينَ (٣) فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ (٤)}

{An oath upon that Luminous Book. We have indeed sent it down in a blessed night, indeed it is We Who warn. In it are distributed all the works of wisdom}

[*Sūrah al-Dukhān*, 2-4]

It is stated in *Hāshiyah al-Sāwī 'alā Tafsīr al-Jalālayn*,

One opinion is that the writing on the *Lawh Mahfūz* (The Sacred Tablet) commences on the 15th night of *Sha'bān*.

Also *Sayyidunā Ikrimatah* & a group of people have mentioned the names of this night as such.

(Thus there is no problem in taking the meaning of 'blessed night' as the 15th night of *Sha'bān* due to the narration of *Sayyidunā 'Ikrimatah*)

[Summarised from *Hāshiyah al-Sāwī 'Alā Tafsīr al-Jalālayn*, vol 4, pg 57]

It is stated in both *Tafsīr Tha'ālabī* and *Muharrar al-Wajīz* that,

وقال عكرمة وغيره: 'الليلة المباركة هي النصف من شعبان'

*Sayyidunā 'Ikrimarah* and others have stated that 'blessed night' refers to the night of the middle (15th) of *Sha'bān*.

[*Tafsīr al-Tha'ālabī*, vol 5, pg 194 - re *Sūrah al-Dukhān*, 4]

[*Tafsīr Muharrar al-Wajīz*, vol 5, pg 68 - re *Sūrah al-Dukhān*, 4]

#### **Narration 1**

*Allāh's* Decree on the 15th night of *Sha'bān*,

فَعَنْ عِكْرَمَةَ أَنَّ اللَّهَ تَعَالَى يَفْصِلُ ذَلِكَ لِلْمَلَائِكَةِ فِي لَيْلَةِ النِّصْفِ مِنْ شَعْبَانَ

*Sayyidunā 'Ikrimatah*, may *Allāh* Almighty be pleased with him, narrates that, 'Allāh Almighty decides regarding those (works of wisdom) for the Angels on the night of the middle (15th) of *Sha'bān*.'

[*Tafsīr al-Tha'ālabī*, vol 5, pg 194 - re *Sūrah al-Dukhān*, 4]

[*Tafsīr Muharrar al-Wajīz*, vol 5, pg 68 - re *Sūrah al-Dukhān*, 4]

#### **Narration 2**

والدارقطني في غرائب مالك ثنا أحمد بن محمد بن إسحاق قال ثنا أحمد بن كعب الواسطي ثنا محمد بن عبد الوهاب بن مروق الواسطي ثنا سعيد بن عيسى ثنا مالك عن هشام بن عروة عن عمرة عن عائشة رضي الله تعالى عنها مرفوعا ينسخ الله في أربع ليال الأجال والأرزاق في ليلة النصف من شعبان والأضحى والفطر وليلة عرفة

Sayyidah 'Ā'ishah, may Allāh Almighty be content with her, states as a Marfū' narration that, 'The time of death and the specifying of provision are decreed on the night of the middle of Sha'bān, 'Eid al-Adhā', 'Eid al-Fitr and 'Arafah [i.e. the 9th of Dhū al-Hijjah].

[Lisān al-Mīzān ('Asqalānī), vol 1, pg 249]  
[Mawsū'ah Aqwāl al-Dārāqutnī, vol 17, pg 76]

### Narration 3

Another narration stating similar regarding the time of death and specifying of provision.

عَنْ عَائِشَةَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: يَفْتَحُ اللَّهُ الْخَيْرَ فِي أَرْبَعِ لَيَالٍ لَيْلَةُ الْأَضْحَى وَالْفِطْرِ وَلَيْلَةُ النَّصْفِ مِنْ شَعْبَانَ يَنْسَخُ فِيهَا الْأَجَالَ وَالْأَرْزَاقَ وَيَكْتُبُ فِيهَا الْحَاجَّ وَفِي لَيْلَةِ عَرَفَةَ إِلَى الْأَذَانِ

[Tārīkh Baghdād Khatīb Baghdādī (just as Suyūṭī has mentioned)]

[Tafsīr Durr Manthūr, vol 7, pg 402]

[Ghunya al-Tālibīn, vol 1, pg 347]

[al-Tabsirah (Ibn Jawzī)]

[Daylamī]

[Kanz al-'Ummāl, vol 12, pg 144]

### Narration 4

وعن عائشة عن النبي صلى الله عليه وسلم قال: «هل تدريين ما هذه الليلة؟» يعني ليلة النصف من شعبان قالت: ما فيها يا رسول الله فقال: «فيها أن يكتب كل مولود من بني آدم في هذه السنة وفيها أن يكتب كل هالك من بني آدم في هذه السنة وفيها ترفع فقالت: يا رسول الله ما من أحد يدخل الجنة إلا برحمة الله تعالى؟ فقال: «ما من أحد [ص: ٤٠٩] . «أعمالهم وفيها تنزل أرزاقهم يدخل الجنة إلا برحمة الله تعالى». ثلاثا. قلت: ولا أنت يا رسول الله؟ فوضع يده على هامته فقال: «ولا أنا إلا أن يتغمدني الله برحمته». يقولها ثلاث مرات

Sayyidah 'Ā'ishah, may Allāh Almighty be content with her, narrates from the Holy Prophet ﷺ that he ﷺ stated to her, 'Do you know what is in this night i.e. the half (15th) of Sha'bān?' She requested, 'What (unique matter) is there in this night?' The Holy Prophet ﷺ then stated, 'The name of every child from the offspring of (Sayyidunā) Ādam, upon be peace, to be born in this year is written, and the name of every child from the offspring of (Sayyidunā) Ādam to pass away this year is written, the deeds of people are raised and the sustenance of people is also sent down.

[al-Da'wāt al-Kabīr li al-Bayhaqī]  
[Mishkāh al-Masābīh, vol 1, pg 408, Hadīth no 1305]  
[Ghunya al-Tālibīn, vol 1, pg 345]

## Narration 5

Predestined future on the 15th night

وروى ابو الضحى عن ابن عباس ان الله يقضى الا قضية فى ليلة النصف من شعبان ويسلمها الى أربابها فى ليلة القدر

*It is narrated from Sayyidunā ‘Abdullāh Ibn ‘Abbās, may Allāh Almighty be pleased with them, that he said that, ‘Indeed Allāh Almighty predestines on the night of the middle (15th) of Sha’bān, and He appoints the relevant proprietors (Angels) of this night on the Night of Power.’*

[Tafsīr al-Mazharī, vol 1, pg 311]

[Tafsīr Baghawī, vol 6, pg 120]

[Tafsīr Khāzin re Sūrah al-Dukhān, 4]

[Tafsīr Rūh al-Ma’ānī, pāras 25, pg 156]

[Tafsīr al-Lubāb Ibn ‘Ādil re Sūrah al-Dukhān, 4]

[Tafsīr al-Sirāj al-Munīr re Sūrah al-Dukhān, 4]

[al-Tazkirah (Qurtubī), pg 71]

[al-Mubdi’ sharh al-Muqni’]

## Narration 6

The following narration mentions sustenance & age spans being written on this night.

وكان في هذه السرية مع عبد الله بن جعفر وأئمة بن الاسقع وكان خروجهم من أرض الشام وهي دمشق إلى دير ابي القدس في ليلة النصف من شعبان وكان القمر زائد النور قال وأنا إلى جانب عبد الله ابن جعفر فقال لي يا ابن الاسقع ما أحسن قمر هذه الليلة وأنوره فقلت: يا ابن عم أردت رسول الله صلى الله عليه وسلم هذه ليلة النصف من شعبان وهي ليلة مباركة عظيمة وفي هذه تكتب الأرزاق والآجال وتغفر فيها الذنوب والسيئات وكنت أدت أن أقومها فقلت: إن سيرنا في سبيل الله خير من قيامها والله جزيل العطاء فقال صدقت

[Futūh al-Shāmī, vol 1, pg 90]

## Note

*Imām Qurtubī*, upon whom be mercy, states that one opinion is that the commencement of the matters being copied from the Sacred Tablet is the 15th night of *Sha’bān* and it concluding on the Night of Power.

[al-Jāmi’ li Ahkām al-Qur’ān, vol 16, pg 128]

Here a doubt may arise as to the fact that these matters have already been scribed on the Sacred Tablet, so what does it mean that deeds are written on this night? The answer is that there is no doubt that these matters are penned on the Sacred Tablet, however the aforementioned matters are copied from the Sacred Tablet onto registers which are then handed over to the relevant Angels who are responsible for these matters, as per the *Hadīth* of Sayyidah ‘Ā’ishah mentioned in *Mishkāh al-Masābīh*.

[Shu’ab al-Īmān, vol 3, pg 319]

### **Misunderstanding 3**

Deeds are shown to *Allāh* on Monday's and Thursday's (so how can they be shown in *Sha'bān*?)

#### **Clarification**

Yes, again nobody is denying this, it is indeed a *Hadīth* of *Jāmi' al-Tirmidhī*. So what does it mean the they are presented on the 15th night of *Sha'bān*?

Deeds being raised, meaning reaching the heavens, is one matter, and being presented in the Majestic Court of *Allāh* Almighty is another matter. Deeds are raised twice in a day: the deeds of the day before the night arrives, and the deeds of the night before the day arrives. However, presenting in the Majestic Court of *Allāh* Almighty happens twice in a week i.e. Monday & Thursday.

However, the full detailed presenting of the complete year is in the month of *Sha'bān*.

[Musannaf 'Abd al-Razzāq, vol 4, pg 317]

## Misunderstanding 4

There is no *Sahīh Hadīth* concerning the night of the 15th of *Sha'bān*. So this night is ordinary like other nights and the reward for praying/worshipping in this night will be the same as other nights.

### Clarification from textual proofs

First, it is incorrect to specify there being no *Sahīh Hadīths* as it has already been mentioned that *Da'īf Hadīths* are accepted in the matters of the excellence & virtues of actions and deeds, as per the discussion made under the clarification to misunderstanding no 1.

### Hadīth 1

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنْبَأَنَا ابْنُ أَبِي سَبْرَةَ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ، عَنْ مُعَاوِيَةَ بْنِ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " إِذَا كَانَتْ لَيْلَةُ النِّصْفِ مِنَ شَعْبَانَ، فَقُومُوا لَيْلَهَا وَصُومُوا نَهَارَهَا، فَإِنَّ اللَّهَ يَنْزِلُ فِيهَا لِعُرْوَةِ الشَّمْسِ إِلَى سَمَاءِ الدُّنْيَا، فَيَقُولُ: أَلَا مِنْ مُسْتَغْفِرٍ لِي فَأَغْفِرَ لَهُ أَلَا مُسْتَرْزِقٌ فَأَرْزُقَهُ أَلَا مُبْتَلًى فَأُعَافِيَهُ أَلَا كَذَا أَلَا كَذَا، حَتَّى يَطْلُعَ الْفَجْرُ "

*It was narrated by Sayyidunā 'Alī, may Allāh Almighty further increase his honour, that, 'The Noble Messenger ﷺ stated, "When it is the night of the middle of Sha'bān, spend its night in prayer and observe a fast on that day. For (the Mercy of) Allāh descends at sunset on that night to the lowest heaven and says, 'Is there no one who will ask Me for forgiveness, that I may forgive him? Is there no one who will ask Me for provision, that I may provide for him? Is there no one who is afflicted by trouble, that I may relieve him?' And so on, until dawn comes."*

- [Sunan Ibn Mājah, vol 1, pg 444, Hadīth no 1388]
- [Shu'ab al-Imān (Bayhaqī), vol 3, pg 378]
- [Firdaws al-Akhhbār (Daylamī), vol 1, pg 321]
- [Musnad al-Firdaws (Daylamī), vol 1, pg 259]
- [Umdah al-Qārī - the commentary of - Sahīh al-Bukhārī, vol 11, pg 82]
- [Mishkāh al-Masābīh, pg 115],
- [Mirqāh al-Mafātīh (Mullā 'Alī al-Qārī) - the commentary of - Mishkāh al-Masābīh]
- [Tahdhīb al-Kamāl, vol 33, pg 107]
- [Ihyā' al-Ulūm al-Dīn, vol 1, pg 203]
- [Akhhbār Makkah, Hadīth no 1773]
- [Jāmi' al-Ahādīth (Suyūṭī), Hadīth no 2621]
- [Amālī Ibn Bishrān, Hadīth no 703]
- [Fadā'il al-Awqāt (Bayhaqī), Hadīth no 24]
- [al-Targhīb wa al-Tarhīb, vol 2, pg 74]
- [Mīzān al-I'tidāl (Dhahabī), vol 4, Hadīth no 504]
- [Tahdhīb al-Kamāl, vol 33, pg 107]
- [Jam' al-Jawāmi' (Suyūṭī), Hadīth 2632]
- [Ghunya al-Tālibīn, vol 1, pg 345]
- [Kanz al-'Ummal, vol 12, pg 140]
- [Nuzhah al-Majālis, pg 210]
- [Tafsīr al-Qurtubī re Sūrah al-Dukhān, 4]
- [Tafsīr Durr Manthūr (Suyūṭī) re Sūrah al-Dukhān, 4]
- [Tafsīr Rūh al-Ma'ānī re Sūrah al-Dukhān, 4]
- [Mā Thabata bi al-Sunnah (Shaykh Muhaqqiq 'Abd al-Haq), pg 191]
- [Tafsīr Diyā' al-Qur'ān, vol 4, pg 433]

### Hadīth 2

A narration from Sayyidunā Mu'adh Ibn Jabal regarding *Jannah* becoming *wājib* (necessary) for the one who stays awake in the night worshipping on the 15th *Sha'bān* - four other nights also mentioned.

عن معاذ بن جبل -رضي الله عنه- قال: قال رسول الله صلى الله عليه وسلم  
((من أحيا الليالي الخمس وجبت له الجنة، ليلة التروية، وليلة عرفة، وليلة النحر، وليلة النصف من شعبان))

[al-Targhīb wa al-Tarhīb (Asbahānī), vol 2, pg 248]

[al-Targhīb wa al-Tarhīb, vol 2, pg 98]

[Tafsīr Rūh al-Bayān re Sūrah al-Dukhān, 4]

[Lawāqih al-Anwār al-Qudsiyyah, pg 92]

### Hadīth 3

*Ghusl* (bathing) is worship, and it is proven from the *Hadīth* narrated by Sayyidah ‘Ā’ishah to perform this before worship on the night of the 15th of *Sha’bān*, as well as being proven from books of jurisprudence.

[Ibn Shāhīn, just as ‘Asqalānī has mentioned]

[Lisān al-Mīzān, vol 5, pg 426]

[Mīzān al-I’tidāl (‘Asqalānī), vol 4, pg 65]

### Hadīth 4

A *Hadīth* narrated by Sayyidunā ‘Atā’ Ibn Yasār stating the more superior night after the Night of Power is that of the 15th of *Sha’bān*.

[Jāmi’ al-Ahādīth, Hadīth no 44314]

[Kanz al-‘Ummāl, vol 14, Hadīth no 38291]

[al-Targhīb Ibn Shāhīn]

[Tafsīr Durr Manthūr re Sūrah al-Dukhān, 4]

[Latā’if al-Ma’ārif, pg 162]

### Hadīth 5

Sayyidunā ‘Atā’ al-Kharāsānī says that, ‘There are five nights in which there is standing (in worship): The worship in the first night of *Rajab* and fasting in the morning, worshipping in the night of the half (15th) of *Sha’bān* and fasting in the morning, worshipping in the night of ‘*Eid al-Fitr* and fasting the next day, worshipping in the night of ‘*Eid al-Ad’hā*’ and fasting the next day, and worshipping in the night of ‘*Āshūrah* and fasting the next day; such a person is written as being with Allāh in this life as well a martyr after death.’

[Tartīb al-Amālī al-Khamīsiyyah li al-Shajarī]

### Note

There are many other narrations in *Tafsīrs* & *Hadīths* which show the great excellence & virtues of performing voluntary prayers on this night.



## **Misunderstanding 5**

Fast of the 15th.

### **Clarification from textual reply**

#### **Hadīth 1**

The *Hadīth* of Sayyidunā ‘Alī has been mentioned in the clarification to misunderstanding no 4 which is regarding the fast of the 15th.

#### **Hadīth 2**

The Holy Prophet ﷺ stated,

من صام يوم الخامس عشر من شعبان لم تمسه النار

*Whosoever fasts on the 15th of Sha'bān, the fire of Hell will not touch such person.*

[Nuzhah al-Majālis, vol 1, pg 156]

#### **Hadīth 3**

It is narrated in both *Sahīh Muslim* & *Sunan Ibn Mājah*,

حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ مُطَرِّفٍ - وَلَمْ أَفْهَمْ مُطَرِّفًا مِنْ هَدَّابٍ - عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ لَهُ - أَوْ لِأَخَرٍ -: «أَصُمْتَ مِنْ سُرَرِ شَعْبَانَ؟» قَالَ: لَا، قَالَ: «فَإِذَا أَفْطَرْتَ، فَصُمْ يَوْمَيْنِ»

*On the authority of Sayyidunā ‘Imrān Ibn Husayn, may Allāh Almighty be pleased with him, the Noble Prophet ﷺ asked a person, ‘Did you fast in the middle of Sha’ban?’ He said, ‘No.’ Thereupon he ﷺ said, ‘If you did not observe fast, then you should observe fast for two days.’*

[Sahīh Muslim, vol 2, pg 82, Hadīth no 1161]

[Sunan Ibn Mājah]

#### **Hadīth 4**

Even birds, fish and other animals fast on this day, as per a *Hadīth*.

[Nuzhah al-Majālis, vol 1, pg 210]

## **Misunderstanding 6**

Departed souls do not return on this night, or to this world; it has no base in *Qur'ān* or *Hadīth*.

### **Clarification from textual proof**

The narration states,

*Sayyidunā ‘Abdullāh Ibn ‘Abbās*, may *Allāh* be pleased with him, narrates that, ‘When it is the day of *‘Eid*, the day of *‘Āshūrah*, the first Friday of *Rajab*, the 15th night of *Sha’bān*, or the night of Friday, then the souls leave their graves and go to their homes and sit at the door, and they say, “O dwellers! Have mercy and be kind upon us; this night is goodness for us...”’

[*Khazānah al-Riwāyāt*]

[*Futūh al-Shām*, vol 2, pg 101]

There is a whole discussion regarding souls returning in the renowned book on the topic of death - *Sharh al-Sudūr* - by *Imām Jalāl al-Dīn al-Suyūtī*, who mentions countless *Hadīths*.

### **Misunderstanding 7**

Many people doing something shows misguidance.

### **Clarification from textual proof**

The Holy Prophet ﷺ has stated, 'My nation will not gather upon misguidance. So if you see them differing, follow the majority.'

[al-Tirmidhī]  
[Sunan Ibn Mājah]

Albānī has regarded this *Hadīth* as *Sahīh*.

## Note

There are other narrations which mention:

- The Holy Prophet ﷺ commemorating this night in *Jannah al-Baqī'*
- Commemorating this night in their blessed home
- A second narration stating the same
- A third narration stating the same
- Imām Hasan commemorating this night
- Excellence of *Mehfil* on this night
- Allāh Almighty looking at the *Sacred Ka'bah* with Mercy on this night
- The same date the *Qiblah* was changed from *Masjid al-Aqsā* to the *Ka'bah*
- Sayyidunā 'Alī mentioning a special *du'ā* (supplication - prayer) unique to this night
- The Holy Prophet ﷺ supplicating for the forgiveness of the entire Ummah
- Sayyidunā Dāwūd appearing
- Sayyidunā Jibrā'īl being welcomed in Paradise on this night
- The sweetness of *Zam Zam*
- The 'Eid of Angels
- Sayyidunā 'Isā and this night
- Sayyidunā Khidār meeting the Saints of Allāh on this night
- Sayyidunā 'Umar Ibn 'Abd al-'Azīz and this night
- Performing good deeds & pious actions on this night
- This night being commemorated in Syria, Egypt, Spain & other countries
- Sayyidunā Hūd, upon whom be peace, visiting graves on this night
- Great renowned Imāms being happy they were born on this date (there is a full list of great scholars who were born and passed away from this world on this night as well as books written on this topic)
- Special protocols, preparations & arrangements by *Jāmi'ah al-Azhar* for this night

**A superb reply from the *Tābi'ī* Sharīk Ibn 'Abdullāh - the grand teacher of the great *Hadīth* expert *Imām al-Bukhārī***

*'Abbād Ibn 'Awām mentions that Sayyidunā Sharīk Ibn 'Abdullāh arrived and we asked him about the *Hadīth* regarding the Mercy of Allāh Almighty descending on the night of mid-Sha'bān. We said that some people deny & reject this. He asked as to what they say. We replied saying that they criticise it. He stated that, 'Undoubtedly, those people who have presented such blessed *Hadīths* are those very people who brought the *Qur'ān*, five daily prayers, *Hajj* of the House of Allāh, the ruling of fasting during the blessed month of *Ramadān*.' We do not recognise Allāh Almighty other than from the aforementioned *Hadīths* from these people.*

*The chain of this narration is *Sahīh*.*

[*al-Sunnah* ('Abdullāh Ibn Ahmad Ibn Hanbal), vol 1, pg 273, *Hadīth* no 508]

## Note

There are at least 16 unanimously accepted senior scholars such as the likes of *Imām Tirmidhī* who have mentioned the excellence of this night and have specified chapters in their books regarding this topic.

There are narrations from at least 15 Companions and *Mursāl Hadīths* from 6 of *Tābi'īs*.

The following also agree with the excellence of this night:

- *Imām Shafi'ī*
- *Imām Awzā'ī*
- *Imām Bayhaqī*
- *Shaykh 'Abd al-Qādir Jīlānī*
- *Imām Subkī*
- *Imām Diyā'*
- *Muhaddith Ibn Jawzī*
- *Imām Shātibī*
- *'Allāmah Mahmūd Ālūsī*
- The renowned commentator *'Allāmah Zamakhsharī*
- *Imām Ahmad Ridā Khān*
  
- *Ibn Taymiyyah*
- *'Allāmah Ibn Qayyim Jawzī*
- *Nasīr al-Dīn Albānī*<sup>16</sup>
- *'Allāmah Thanā'ullāh al-Amr Tisrī*
- *'Allāmah 'Abdur Rahmān Mubārakpūrī*
- *Molvī Ibrāhīm Mīr Siyālkotī*
- *Molvī 'Abdullāh Ropri*
- *Molvi Salāh al-Dīn*
- *Molvī 'Abdur Rahmān Atāwī*
- *'Allāmah Anwar Shāh Kāshmīrī*
- *'Allāmah Yūsuf Binorī*

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<sup>16</sup> He has declared at least 5 narrations as *Sahīh* regarding the 15th of *Sha'bān*.

- The *Shī'ah* sect

## Note

1. Who denies the great benefits, excellences & virtues of other dates of this blessed month? However, just because this night has been specified in texts, it doesn't negate (the specialness, uniquenesses & excellence of) other nights. It just means that this night has something as well that the others may not. Just as it is stated in the *Qur'ān* where *Allāh* Almighty has stated He has exalted some Messengers above others, however it does not mean that they are not equal in terms of being a Messenger.
2. One must first remember that in *Islām*, we do not require proof to do anything. Rather, in fact it is the opposite - we require evidence not to do something, because the essence in *Islām* is permissibility i.e. anything & everything is permissible until it is proven impermissible. This is a *Fiqh* (Jurisprudential) rule which is in fact proven from the Holy *Qur'ān*.

*{O believers! Do not ask regarding (vain) matters which, if (the rulings about them) are disclosed to you, which may displease you, (i.e. you may practise what is not prohibited without asking its ruling). And if you ask about them while the Qur'ān is being revealed, so they will be disclosed to you (i.e. they may be made unlawful because of your questioning). Allāh has forgiven them (i.e. the matters not mentioned in the Qur'ān are forgiven), and Allāh is Most Forgiving, Ever Forbearing.}*

[Sūrah al-Mā'idah - 5:101]

3. In addition, if someone makes a good intention regarding a permissible act, this becomes *Mustahabb* (rewardable). Thus one must bring proof of something being prohibited, otherwise it is not befitting, nor appropriate nor applicable to raise any objection(s) regarding it.